ANTIDOTE FOR POISON. Dr. J. Edmonds, a prominent London Physician, writes as follows to the London Times: "I enclose a simple, safe and accessible prescription for the whole range of acid corrosive poisons, which, if promptly used, will almost invariably save life. Mix two ounces of powdered chalk or magnesia, or one ounce of washing soda, with a pint of milk, and swallow it at one draught; then tickle the back of the throat with a feather or the finger, so as to produce vomiting. Afterward drink freely of milk and water and repeat the vomiting, so as to thoroughly wash out the stomach. Any quantity of chalk or magnesia may be taken with safety, but soda in large quantities is injurious. I may add that the narcotics are excepted. Milk is an antidote for almost all the poisons, and especially if followed by vomiting.

George P. Huntington.

May 4th 1853.

"The Ten Brings it Home".

"~~[illegible]~~"

Upon the hills the wind is sharp and cold,
The meek young grasses nitter on the wold,
And we, O Lord! have wandered from Thy fold;
But evening brings us home.

Among the mists we stumble and the rocks
Where the worn lichen whitens and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints — Oh, rest is sweet
When evening brings us home!

We have been wounded by the hunter's darts.
Our eyes are very heavy, and our hearts
Search for Thy coming; — when the light departs
At evening, bring us home —

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far —

Without thy Love we know not what we are;
At evening, bring us home.

The clouds are round us and the snow drifts thicken
O thou, dear Shepherd! leave us not to sicken
In the waste night, our tardy footsteps quicken,
At evening, bring us home.

Copied Feb. 22d 1865 from Brit. Lyr. Manuscript
[From Harpers Weekly]

A QUESTION.

I close my eyes, and once again,
The old, old house and the cedar tree,
With its solemn shade on the moon-lit lawn,
Clear as a vision comes back to me.

The red geraniums mourn for the sun,
Yet black they look in the moon's full light;
The loose white roses over the porch
Smell faintly sweet in the summer night.

I go through the porch and through the hall,
And then I pause by the parlor door;
Half open it stands and the moonlight streams
Through open windows on the floor.

My love sits at the organ and plays,
A wild old melody, strange and low,
Dreamily singing a ballad quaint,
One that I sung to her long ago.

Softly I steal to her side—she turns,
Breaking off in the midst of a line,
"Love I was thinking of you," she says;
And then puts both her hands in mine.

She never sings in the parlor now—
In perfect day by the glassy sea,
She sings a song that the angels know,
But oh! does she ever think of me?

THE LOVE KNOT.

Tying her bonnet under her chin,
She tied her golden ringlets in.
But not alone in the silken snare
Did she catch her lovely floating hair,
For, tying her bonnet under her chin,
She tied a young man's heart within.

They were strolling together up the hill,
Where the wind comes blowing merry and chill,
And it blew the curls a frolicsome race,
All over the happy, peach-colored face,
Till, scolding and laughing, she tied them in,
Under her beautiful, dimpled chin.

And it blew a color, bright as the bloom
Of the pinkiest fuschia's tossing plume
All over the cheeks of the prettiest girl
That ever imprisoned a romping curl,
Or, in tying her bonnet under her chin,
Tied a young man's heart within.

Steeper and steeper grew the hill—
Madder, merrier, chillier, still,
The western wind blew down and played
The wildest tricks with the little maid,
As, tying her bonnet under her chin,
She tied a young man's heart within.

O, western wind, do you think it was fair
To play such tricks with her floating hair?
To gladfully, gleefully, do your best
To blow her against the young man's breast,
Where he as gladly folded her in,
And kissed her mouth and her dimpled chin.

O, Ellery Vane, you little thought,
An hour ago, when you besought
This country lass to walk with you,
After the sun had dried the dew,
What perilous danger you'd be in
As she tied her bonnet under her chin.

FORSAKEN.

Poor heart! what mean these nights of wakeful pain,
These secret hours by day in anguish drowned:
These struggles in thine empire to retain
A fellow-heart which will no more be bound?

Try no vain spells; against a broken charm,
None than the former captive is more proof;
Reproach will but to harsh defiance arm,
Tears drive the weary rebel more aloof.

Thought'st thou, because of its etherial birth,
That Love would stand from touch of Time apart?
Vain hope! most fleeting of the things of earth
This heavenly guest becomes in man's frail heart.

Green leaves, fresh flowers, lure the forgetful dove,
Fold back thy passionate arms and let fly;
Teach to thy wasted strength another love
To which eternity shall make reply.

Oh love, so large, so faithful, so entire!
Sorely, I need thee, dimly I divine
Thy rest and sweetness; but thou dost require
Free, single hearts—and wilt thou o'er be mine?

As some poor land-bird by ill-fortune freed
On the wide ocean seeks a resting-place,
Now flutters o'er the treacherous floating weed.
Now beats its faint wings toward the far heaven's face;

So here, so there, my wistful spirit turns,
Now wooes with feeble prayers, the unchanging rest,
Now with what reflux of its anguish yearns
For the old shelter on the altered breast.

How will it end? I would be meek, and trust
That He who notes the stricken sparrow's fall
Will watch his feeble creature in the dust,
Will heal—I know not how—and bear with all.

Foot-Faring

Arthur Ketchum

The young wind was my way fellow,
The sky was kind to me—
And all day long I had the hills
For happy company.

My road lay dusked with waving shade,
And as I fared, I heard
From deeps of alder, lake, & brier
The river's friendly word.

Along the way the clematis
Hung wreaths of feathered foam,
The noon noon wrought a dream for me,
The sunset lit me home.

IN CHURCH.

She stands beside a pillar fair,
A maiden girlish-slight,
But stronger than the column there
Her innocency's might;
And simple straight her thoughts go up, in purest white arrayed,
And far above the pillar's shaft their resting-place is made.

She kneels beneath the arching lines
That o'er the chancel sweep,
And on her brow the holy signs
Of peaceful conscience sleep;
And higher than the arches' height her steadfast eyes do look,
The while they meekly seem to fall upon her open book.

A sunbeam laughs into her face,—
The face that knows no stain,—
And laughs to see from out their place,
Within the window pane,
The olden saints, in quaint array, come sliding, gliding down,
To hover o'er her winsome face, and weave for her a crown.

St. Matthew gleams about her lips,
For all his mien so staid;
And see, upon her finger-tips
St. James's palms are laid;
The loved apostle calmly floats o'er one so purely fair,
And hoar St. Peter, with his keys, lies tangled in her hair.

Mine eyes are dazzled with the blaze;
For oh! she is so fair;
Yet do I nought but gaze and gaze,
For glory has no glare;
And then I murmur to myself, all wondering, "How can she,
This being, in her radiancy, my own betrothèd be?"

Anon the organ's minstrelsy,
And all the choir join in;
But she, albeit her silency,
Is holier than a hymn;
For "Jubilate Domine" her every look doth show,
And "Gloria" is writ upon the brightness of her brow.

Then for his text the pastor takes
A verse I know full well,
And every word he utters makes
A new-born glory-spell
Come showering down from out the pane to light up every word,
Yea, "Blessed are the pure in heart, for they shall see the Lord."

For lo! I see it shining out,
A gorgeous blazoned text,
With crimson, purple, strewn about
The golden blaze perplext;
And then upon my clasped hands I bow my face and pray,
And "Blessed are the pure in heart," I softly, softly say.

ONE NOTE WRONG.

Blue bends the sky above—
Blue runs the stream below—
Earth quiet as a dove;
Would that my heart were so!

Nor leaf nor shadow falls,
On all the green hill-side;
Even to the cuckoo's calls
Echo but half replied.

So lazy goes the hour,
The very dragon-fly,
Perched on the dozing flower
Moves neither wink nor eye.

Bird, blossom, branch and stream,
All quiet as the air;
And lying, as in a dream,
Earth seemeth passing fair.

Oh, what a hymn divine
Breathes from this golden noon;
Only this heart of mine
Is beating out of tune!

[Chambers's Journal.

WIND MUSIC AND THE CHILD.

A tune that keeps no earthly time or measure,
Rising and falling at the wind's wild pleasure;
Now quick in haste, now in slow languid leisure,

But always very musically sweet.
And always sad. No little childish feet
To its soft cadence dance along the street;

No little childish voice breaks into singing,
By a glad impulse, like a wild bird flinging
An echo to the sound the wind is bringing:

Rather the child, although scarce knowing why,
Hearing this music, passes slowly by,
And breathes its fear and wonder in a sigh.

OF MOODS.

I.

On the longest day,
Heaven was gay,
Flowers and sunshine along the way,
I loitred and stood
In listless mood,
With may a sigh,
I knew not why:
Nothing pleasant; nothing good.

II.

On the shortest day,
Heaven was gray,
Coldness and mire along the way.
How or where
Had I cast off care?
For light and strong,
With a snatch of song,
I stepped through the mud and biting air.

III.

Moods that drift,
Or creep and shift,
Or change, not a windy cloud more swift.
No fetter found
To hold you bound—
Can I dare to go
To the depth below
Whence ye rise, overspreading air and ground?

IV.

There is the Gulf
Of my deep, deep self,
Stranger than land of dragon and elf,
Acts and schemes,
Hopes and dreams,
Loves and praises,
Follies, disgraces,
Swarm, and each moment therewith teems.

V.

They rise like breath
Of coming death—
Of flowers that the soul remembereth—
The Present, whose place.
Is a foot-sole space,
Being then as naught.
But the Present hath wrought
All this; and our Will is king, by God's grace.

[Fraser's Magazine. W. A.

The Easter-Day Matin Service.

FIVE O'CLOCK, A. M.

On entering the Chancel

The Minister will say : The LORD is risen.
Peo. The LORD is risen indeed.
Min. The LORD is risen to-day.
Peo. And hath appeared unto Simon.
Anthem. CHRIST is risen from the dead, &c.
Min. The LORD is in His Holy Temple, &c.

SILENT PRAYER.

GLORIA PATRI.

HOLY SCRIPTURE (*St. John*, 20 *c.* 1 *v. to* 19 *v.*) People Standing.

Hymn 69 : 1, 2 *v v.*

HOLY SCRIPTURE (*St. Luke*, 24 *c.* 28 *v. to* 36 *v.*) People Standing.

HOLY SCRIPTURE (*St. John*, 20 *c.* 19 *v. to* 24 *v.*) People Standing.

GLORIA IN EXCELSIS.

The LORD be with you.
Ans. And with thy spirit.

Let us pray.

THE LORD'S PRAYER.

The Easter-day Collect.

The Collect for the Annunciation.

Lift up your hearts,
Ans. We lift them up unto the LORD,
Let us give thanks unto our LORD GOD.
Ans. It is meet and right so to do.

It is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto THEE, O LORD, HOLY FATHER, ALMIGHTY, EVERLASTING GOD. But chiefly are we bound to praise THEE for the glorious Resurrection of thy Son Jesus Christ our Lord: For HE is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; WHO by HIS death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life.

Clergy and Choir will Chant :

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify THY glorious Name, evermore praising THEE, and saying, Holy, holy, holy, Lord God of Hosts; heaven and earth are full of THY glory; Glory be to Thee, O Lord Most High. Amen.

O LORD open Thou our lips.
Ans. And our mouth shall show forth Thy Praise.
(Standing,) Glory be to the FATHER, &c.
Ans. As it was, &c.
Praise ye the Lord.
Ans. The LORD'S Name be praised.

Psalm 118, in the Psalter.

THE NICENE CREED.

Easter Carol.

THE ADDRESS.

Easter Carol, or Hymn 73.

PRAYER AND BLESSING.

Note.—After Silent Prayer the people will receive the Annual Easter-Day Report of the Statistics of the Parish.

EVENING

FRIDAY EVENING, MARCH 3, 1865.

IN THE SUNSHINE.

It was spring-time, but not the early spring;
April had wept her blue eyes clear again,
And happy children tumbled in the grass,
And little fingers forged a daisy-chain,
In whose slight fetters willing captives lay;
While older children watched the pretty play
With smiling toleration in their eyes,
Who played the same game last year—now too wise!

The scentless later violets grew by scores;
Untouched, no hand had cared to gather them;
Wild hyacinths were bluer than the skies,
The wild-flower danced upon its slender stem,
A foot above the ground the young corn stood;
And over all was poured a golden flood
Of warm May sunshine—in its radiant light
The whole world seemed transfigured to the sight.

Beneath a chestnut, pelted by the shower
Of milk-white blossoms which a gentle breeze
Shook lightly from the branches, over-ripe,
I lay in perfect ecstasy of ease.
I heard the plaintive cawing of the rook,
The pleasant murmur of the rippling brook;
I heard the swallow's oft-repeated call,
And bursts of childish laughter over all.

With eyes half closed, and empty idle hands
That plucked at grass and flowers aimlessly,
I watched the flickering shadows of the leaves
Waving like fans upon the chestnut-tree.
It mattered nothing to me, as I lay,
That Love was gone, and Hope had flown away,
That Life had lost its sweetness and its grace—
I only felt the sunshine in my face.

A little child came softly to my side,
With buttercups and daisies in its hand;
Half shy, half bold, it dropped them on the breast—
An infant's scheme most innocently planned.
This done, it turned, and shouting gleefully,
With tiny hurrying feet fled hastily;
I never heeded it, but lay at rest,
The sunshine and the flowers upon my breast.

I felt the sunshine in my very heart,
Was yesterday so clouded and so sad,
And would tomorrow be like this, or that?
What mattered it? And yet I was not glad.
I only knew the sun shone overhead;
I only knew that underneath was spread
A perfumed carpet of the soft green grass,
On which I lay, and let the moments pass.

I saw, and saw not; heard, and did not hear;
But conscious only that a blessed ease
For this one hour took precedence of pain:
I felt the sunshine and I was at peace.
I had no thought of past or future years;
I did not vex myself with hopes or fears;
My half-dropped lids hid neither smiles nor tears.
I scarce had found a rest more calm and deep
In that still place where one day I shall sleep.

[Temple Bar.

Hagar in the Desert. Mrs. Lighe (4th Quarterly July 1813)

Grieved, hopeless, faint & weary
Sad, indignant, & forlorn,
Through the desert wild wandering,
Hagar leads the child of scorn.

Who can speak a mother's anguish,
Painted in that tearless eye
While beholds her darling languish,
Languish unrelieved, & die?

In the empty pitcher feels her,
Pacing with it round the bed,
Seeks with deep despair assails her,
Pleads as for and the cries.

From the dreadful image flying,
Lifts the anchor from the sight;
In the agonies of dying
Can she see her sons delight?

From the scene of misery passing,
Cast upon the burning ground,
Poor, abandoned wretched thing,
Bitter tears the ground around.

To the angel of the Lord
Comes the pleasant distress & there;
Listen to the gracious word,
See divine relief is near.

"Care of Heaven! thy misplaced
Whose faithful dost thou mourn?
From thy duteous post arise thee,
To thy injured child return.

"Lift thine eyes, behold yon fountain
Sparkling mist thou pitiful to
To cheer thy drooping mate
Smile for thee your bosom of c.

"In the hour of my affliction
God hath seen & pitied thee;
Where thee in the needful conviction,
Thus henceforth his care shall be.

"Be no more by doubts disturbed,
Mother of a mighty race!
By unbelief no more depressed,
Thou hast found a living place!

[See next leaf]

THE LARK IN THE CAGE.

BY E. BULWER LYTTON.

...e on the wall by the porch is hung,
...in it the skylark sings;
...s tamed to his prison while yet too young
... the joy of ascending wings.
Trille-la, trille-la,
He looks through the bars and sings.

...ent with the food that is daily given,
...oes he never have instincts dim
... summer life in the golden heaven
...ith creatures akin to him?
Trille-la, trille-la,
He looks at that heaven and sings.

...d a child in pity, who pass'd that way,
..."Poor bird! it is sad for thee
...o be spent in a cage from the realm of day;
Soft, soft, I will set thee free."
Hark aloft, trille-la,
To the lark in the cage, trille-la,
A bird in the azure sings.

But the caged lark to the dungeon-bar
In terror and tremble clings;
And he heeds not the bird in the skies afar
Where never yet soar'd his wings.

From the well-known cage to the uknown space
Seems a desolate, ghastly change;
And the merciful child with the angel-face
To him is a monster strange.

The child in his pity reclosed the door,
And pass'd on his loving way;
Many wings he released into light before
His errand was done that day.

When the skylark saw that the foe was gone
Who had offer'd such grievous wrong,
He folded the wings which refused the sun,
And burst into blithesome song.
Trille-la, trille-la, trille-la
In the prison with folded wings
Reprieved from his heaven he sings,
Trille-la, trille-la,
But still 'tis to heaven he sings,
Trille-la, trille-la.

One cent per day on a $[illegible] note.

Two cents per day on a $10[illegible] note.

Ten cents per day on a $500 n[illegible]

Twenty cents per day on a $1000

One Dollar per day on a $5000 n

Notes of all the denominations named will be f
furnished upon receipt of subscriptions.

The Notes of this Third Series are precisely si
form and privileges to the Seven-Thirties already
cept that the Government reserves to itself the op
paying interest in gold coin at 6 per cent. instead of 7
in currency. Subscribers will deduct the interest in
rency up to July 15th, at the time when they subscri

The delivery of the notes of this third series of the S
thirties will commence on the 1st of June, and will be
promptly and continuously after that date.

The slight change made in the conditions of this TH
SERIES affects only the matter of interest. The paym
in gold, if made, will be equivalent to the currency inter
of the higher rate.

The return to specie payments, in the event of which o
will the option to pay interest in Gold be availed of, wou
so reduce and equalize prices that purchases made with s
per cent. in gold would be fully equal to those made wit
seven and three-tenths per cent. in currency. This is

THE ONLY LOAN IN MARKET

ow offered by the Government, and its superior advanta-
ages make it the

Great Popular Loan of the People.

Less than $230,000,000 of the Loan authorized by Con-
gross are now on the market. This amount at the rate at
which it is being absorbed, will all be subscribed for within
sixty days, when the notes will undoubtedly command a
premium, as has uniformly been the case on closing the
subscriptions to other Loans.

In order that citizens of every town and section of the
country may be afforded facilities for taking the Loan, the
National Banks, State Banks, and Private Bankers through-
out the country have generally agreed to receive subscrip-
tions at par. Subscribers will select their own agents, in
whom they have confidence, and who only are to be respon-
sible for the delivery of the notes for which they receive or-
ders.

JAY COOK

SUBSCRIPTION AGENT,

A POEM BY EDWARD EVERETT.

ALBANY, February, 1865.

To the Editor of the N. Y. Evening Post. The following poem I cut from the Boston Miscellany many years ago. It is dated "Florence, May 17th, 1841." It is not claimed that Mr. Everett was a poet; but these lines show an easy flow of verse and a grace of diction not unworthy of their author. They have not many times, I believe, been in print. I add the notes attached to the original.

SCHOLASTICUS.

SANTA CROCE.

BY EDWARD EVERETT.

Not chiefly for thy storied towers and halls,
For the bright wonders of thy pictured walls;
Not for the olive's wealth, the vineyard's pride,
That crown thy hills, and teem on Arno's side,
Dost thou delight me, Florence! I can meet
Elsewhere with hall as rich and vales as sweet;
I prize thy charms of nature and of art,
But yield them not the homage of my heart.

Rather to Santa Croce I repair,
To breathe her peaceful monumental air;
The age, the deeds, the honors to explore
Of those who sleep beneath her marble floor;
The stern old tribunes of the early time,
The merchant lords of freedom's stormy prime;
And each great name, in every after-age,
The praised, the wise—the artist, bard and sage.

I feel their awful presence; lo! thy bust,
Thy urn, oh! Dante; not, alas! thy dust.
Florence that drove thee, living, from her gate,
Waits for thy dust in vain, and long shall wait.
Ravenna! keep the glorious exile's trust,
And teach remorseless factions to be just,
While the poor cenotaph which bears his name
Proclaims at once his praise—his country's shame.

Next, in an urn, not void, though cold as thine,
Moulders a godlike spirit's mortal shrine.
Oh, Michael, look not down so still and hard,
Speak to me,* Painter, Builder, Sculptor, Bard!
And shall those cunning fingers, stiff and cold,
Crumble to meaner earth than they did mould?
Art thou, who form and force to clay couldst give,
And teach the quarried adamant to live,
Bid, in the vaultings of thy mighty dome,
Pontifical, outvie Imperial Rome,
Portray unshrinking to the dazzled eye,
Creation, Judgment, Time, Eternity;
Art thou so low, and in this narrow cell
Doth that Titanic genius stoop to dwell;
And while thine arches brave the upper sky,
Art thou content in these dark caves to lie?
And thou, illustrious sage! thine eye is closed,
To which their secret paths new stars exposed.
Haply thy spirit in some higher sphere,
Soars with the motions which it measured here.
Soft be thy slumbers, Seer, for thanks to thee,
The earth now turns without a heresy!
Dost thou, whose keen perception pierced the cause
Which gives the pendulum its mystic laws,
Now trace each orb, with telescopic eyes,
And solve the eternal clock-work of the skies;
While thy worn frame enjoys its long repose,
And Santa Croce heal Arcetri's woes! †

Nor them alone; on her maternal breast
Here Machiavelli's tortured limbs have rest.
Oh! that the cloud upon his tortured fame
Might pass away and leave an honest name.
The power of princes o'er thy limbs is stayed,
But thine own "Prince"—that dark spot ne'er shall fade.
Peace to thine ashes; who can have the heart,
Above thy grave, to play the censor's part.
I read the statesman's fortune in thy doom—
Toil, greatness, woe—a late and lying tomb— ‡
Aspiring aims by grovelling arts pursued,
Faction and self baptised the public good,
A life traduced, a statue crowned with bays,
And starving service paid with funeral praise.

Here, too, at length the indomitable will
And fiery pulse of Astri's bard is still,
And she—the Stuart's widow—rears thy stone,
Seeks the next wish, and drops beneath her own.
The great, the proud, the fair—alike they fall;
Thy sickle, Santa Croce, reapeth all!

Yes, reapeth all, or else has spared the bloom
Of that fair bud, now closed in yonder tomb.
Meek, gentle, pure; and yet to him allied
Who smote the astonished nations in his pride;
"Worthy his name," so saith the sculptured line—
Waster of man, would he were worthy thine! ‖

Hosts yet unnamed—the obscure, the known—I leave;
What throngs would rise, could each his marble heave!
But we who muse above the silent dead,
Shall soon be silent as the dust we tread.
But not for me, when I shall fall asleep,
Shall Santa Croce's lamps their vigils keep.
Beyond the main, in Auburn's quiet shade
With those I loved and love my couch be made;
Spring's pendant branches o'er the hillock wave,
And morning's dewdrops glisten on my grave;
While Heaven's great arch shall rise above my bed,
When Santa Croce crumbles on her dead;
Unknown to erring or to suffering fame,
So I may leave a pure though humble name.

---

* Michael Angelo, when he contemplated the statue of St. Mark, by Donatello, at Orsanmichele, used to say, *Marco perchè non me parli?*

† Galileo, toward the close of his life, was imprisoned at Arcetri, near Florence, by order of the Inquisition.

‡ The monument of Machiavelli, in Santa Croce, was erected in the latter half of the last century. The inscription—*Tanto homini nullum par elogium.*

‖ *Ici repose Charlotte Napoleon Bonaparte, digne de son nom*, 1839. The words are translated "worthy his name" for an obvious reason.

Thus from peace & comfort driven
Thrown from end all desolate
Hopeless lay the fainting sinner
Bound there in thy abject state.

Oer thy empty pitcher mourning
Mid the dearth of the desert
Thus, with shame & anguish burning
Thou thy cheerless pleasures lamented.

See thy great deliverer nigh,
Calls thee from thy whose vain,
Bids thee in his love rely,
Bless the salutary pain.

Now those eyes the mist dispelling
Lo! the wells of life he shows,
In his present ever dwelling
Bids thee find thy true repose.

Nature now puts on a blessing
Opens to thy inner views
Love of endless joys possessing
Of a heavenly kingdom here.

Extract— Mrs Hemans's Canadian

When the wild and stormy waves,
The white horses of the deep,
Rise from out their briny caves,
By the breath of heaven set free;
How they marshal their array
For an onset thro' the day!
How their curling pennons droop
The sea-billows! Like the troop
Darken up the trembling beach;
Where an unseen line they reach
Our whose goal
And the prudent mariner
Changes his course in meet endeavour
Safe to sail.

As the prescient swallow knows
When that mysterious line
Starting back, he wears adrop
Poised upon a balance fine
For a moment - then with ease
Like the thunder, on the shore

Ranging headlong, hoarse & falls.
From ~~the~~ cliff to ~~the~~ echo calls:
While fear up to pitch the shrieks
Mile ~~the~~ raising wind sweeps
Be it thee!
And mid hollow, dreading moans,
Shrinking heart among the stones
Horror expires.

Student Sång

Studentens glada lif
Studentens glada mack, mack, mack,
Studentens glada lif
Mot ingen vill han byta bort
Mobrack mobrack fallerallera
På hela jordens Råck Råck Råck
På hela jordens ring

\+ \+

Om dagen vid sin bok
Om dagen vid sin mack mack mack
Om dagen vid sin bok
Sen dricker han i vänners lag
Mobrack &c. &c.
Sin trogna flickas Råck Råck Råck
Sin trogna flickas skål.

\+ \+

Men kallar stridens larm
Men kallar stridens mack &c &c.
Men kallar stridens larm
För åra, Rinny, och fosterland

Kolrack molrack fallerallera.
Han offrar glad sitt råck, råck, råck
Han offrar glad sitt lif.

Most
~~Will~~ no one will be ~~[illegible]~~ exchange away

~~[illegible]~~ the while poor

~~[illegible]~~
Eden

~~[illegible]~~ type ~~[illegible]~~ girls health

But

A.S. Ar
Lonnie

Autumn

Autumn is near to her death;
All through the night may be felt her languidly uttered breath
Coming and going in gasps, long drawn 'mid the thinning trees,
Out on the misty moors, and down by the dew-drenched leas.

Her face grows pallid and grey
The healthy flush of her prime is solemnly fading away
And her sunken cheeks are streaked with a feverish hectic red,
As she gathers the fallen leaves and piles them about her bed.

Her bosom is rifled and bare;
Gone is the grain and the fruit, and the flowers out of her hair
Whilst her faded garment of green is blown about in the lane,
And the glance of her eyes the sun is coldly turned on her pain.

She lies prone and alone;
The little chirruping birds have a wailing, unhappy tone,
As they fly in a crowd to the hedge when the evening
To curtain the bed of death and shadow the closing eyes.

But tonight the silent cloud,
Dropping great tears of rain, will come and make her a
shroud

winding it this way and that, tenderly round and round,

Then catch her away in its arms from the damp cumbersome ground

All her labour is done: the sun;
Perfected, finished, complete, 'neath the vine and the vein and
All the earth is enriched - the garners of men run over -
There is food for man and beast, and the stranger that keeps at the door.

Swiftly approaches the night:
Whatsoever thy hand finds to do, do it with all thy might;
Labour right on to the end; let thy oxen go forth abroad;
Turn thy face to the sky, and enter the joy of thy Lord.

N.

Good Words. Nov. 1. 1865.

Architecture

Southdon, Offley Ch. Oxf. Inman arch
Lits for pointed & vaulted gothique Lynnes
round door.

Laws of the Bards — Williams on the Cymry p. 26, &c.

32 The three retractions of the circle of felicity; retraction of original genius & character; retraction of all that was primevally beloved; and the retraction of remembrance from the origin of all things; without these perfect felicity cannot ~~exist~~ subsist

33 These things discriminate every animated being from all others: original genius, peculiarity of remembrance & peculiarity of perception; each of these in its plenitude & the plenitudes of anything cannot exist.

35 By the knowledge of these evils all evil & death be diminished & subdued; their nature, their cause & their operations;

40 The 3 & 4 alleviations of changing mode of existence in the circle of felicity; acquisition of knowledge; beautiful variety; & more, from not being able to endure uniform perfection & uninterrupted eternity.

42 These things dwindle away continually the dark, the false & the dead.

43 These things accumulate strength continually there being a majority of deities ~~in opposition~~ to them; love, knowledge & justice.

44 These things become more & more unfettered daily, there being a majority of deities in opposition to them; hatred, injustice & ignorance.

Moral Triads (see above)

1 In these primary principles of wisdom, obedience to the laws of God, concern for the welfare of mankind, & suffering with fortitude all the accidents of life.

2 The 3 great laws of man's actions; what he forbids in another, what he requires in another, & what he cares not how it is done in another.

3 3 things well understood will give peace; the tendencies of nature, the claims of justice, & the voice of truth.

4 There are 3 ways of slandering the heart of man; in the thing he is not aware of; in the manner he is not aware of; & at the time he is not aware of.

5 There are three things God will not love. Him that looks at them; fighting, a monster, & the prosperity of pride.

6 These things produce ~~suffering~~ wisdom; truth, consideration & suffering.

7 The 3 great ends of knowledge; duty, utility, & decency.

8 There are 3 men that all expect & look upon with affection; he that with affection looks at the face of the earth. that is delighted with rational order of art; & that looks lovingly on little infants.

9 These men will not love their country; he that loves Euripides, he that loves riches & he that loves ease.

A

Gurney — Adoptare. Choose for yourself

a — Atque adeo - or rather = vel potius

" — auctoritate (Acts XIX 63) Receives sanction from the action of the Ephesians.

Atque is from the root also found in agitum meaning clear

= — Annihilation - See in green note book, extracts from Ruskey's Sermon

Edd. in Flem. Mat. Buff. C. Hope Robertson. James Parker & Co. 1S.

---

10 — The 3 Lords of a fool; at the good, at the bad, & at what he knows not what.

11 — 3 things corrupt the world, pride, superfluity & indolence.

O'Brien

When they press down to flaky ocean & the world is
silent & black
My sight arose into the morning & my tears
descended into night
Happy are they who die in youth when their renown
is round them: their memory shall be
homaged in song; the young head of the virgin
will fall.

The mountains shook their grey heads; the
blue face of ocean smiled: the white wave is
seen tumbling round the distant rock
Fire is the song of other years

If on the heath she moved, her breast was whiter than
the down of swans; if on the sea beat shore, than the
foam of the rolling ocean. Her eyes were two stars of
light. Her face was heaven's bow in showers. Her dark
hair flowed round it, like the streaming clouds. Thou
art the dweller of rocks, white-bosomed Strinadona.

Jackson "No man errs while he is in search of truth, or whilst he suspends his judgment"

Athanasius – Epistolæ H. S. De Decr. Nic. Syn. 10 (at end).

The Eternal Generation – " " " " 11

Nor God (the Son) is made man but is not man

ὥσπερ ἡμεῖς τὸ πνεῦμα λαμβάνοντες, οὐκ ἀπολλύμεν τὴν ἰδίαν ἑαυτῶν οὐσίαν· οὕτως ὁ κύριος χρώμενος δι' ἡμᾶς ἀνθρώπῳ, καὶ σῶμα φορέσας, οὐδὲν ἧττον ἦν θεός· οὐ γὰρ ἠλαττοῦτο τῇ περιοχῇ τοῦ σώματος, ἀλλὰ καὶ μᾶλλον ἐθεοποιοῦτο τοῦτο, καὶ ἀθάνατον ἀπετέλει

Ad. Do. 14 (at end)

Augustine

Civ. D. Lb. 1. – Resurrection – Cap. xii at end
Bodies of saints " xiii begin.
Reasons for hujus – ~~end~~ suppliers
" "
Judex venturus ab sonandam
Suicide Cap. xvii
Variety of Genius in and Arts Lib. xi. 1.

No succession of time before creationem Mundi
Lib xi. c. vi

Days of creation & no night mentioned
Lib xi. c vi-ca xcvii

Simple & Incommutable Unity
(Non aliud qualitas, aliud substantia.)
Lib xi. c. x.

Babbis Hist of Gloucester

Clerc Woman of Family, Dwel in Women, Miss Yonge '65

Books

Religion of Nature Delineated "Dr. Wollaston." Lond. 1750
Bible in Church Herbert
Specimens of Early English Morris
Lives Holy Dr Taylor
Book plate Huntington S Shepherd's Text from Holy Bible
Tetragonia ai colpi Illustrated from Ane. Monuments
Lond. Day & Son. 2.50 Appl.
Theory of Manners Lindsey
Hemsterhuis Wagnalsey of Philosophy 2.50
Menzies Ancient Law
? Rev. L. Davies on Lords Supper 1.75
~~Early Records of Methodist~~
~~Francis on Old Comm.~~
~~Duncan on Genesis~~
Miss Yonge on Catechisms
Jerusalem; Notebooks of an Invalid, Desert (3) Bartlett
Early Sermons 1 Vol. 6d. 92 Warrington
~~Last Days of Bp. Hinchley~~
Warrington on Inspiration 65 163
Peacock.

Books for Children

Indian Fairy Book. Mason Birds 1, 4, 4 s 6
Athletic Sports for Boys 2. 4. Illustrated 5.0
Alices Adv. in Wonderland
Little Folks O. Patch (Book)
Think Thank

Books for Parish

1. Our Curates Budget 3d each - Tract
2. D. L. Paget's Books: Tales of the Village, Rom. Infid. Dissert.
3. Household Theology Blunt. Rivingtons 3s 6d
4. Childs Prist. from Dicks.
5. Plain Words
6. Sch. Certa.
7. Friendly Words
8. Leaflet in Verse
9. Mrs. Alex. Hymns
10. Lyra Ecclesia

British Columbia Pryce

Books

Holt & other Masters. Hardwicke

~~Five books on Anglican Chant with~~
~~hints & pointing. John Taylor. Novello, Ewer & Co.~~

Ends Tutt & Mann's Dir.

R. Wells Gardner 10 Pat. Row.

Andrews Pattern of Catechetical Doct.

Sunday Schools by Lockwood Rivingtons

Percy on Daniel 4.00

Hooks with the Lord 24c.

Bible Atlas S. Clark 16.00

Keil & Delitzsch

Lee on Inspiration

Bullis books 22.00

Garbett 2.50

Morley 4.75

Procter 4.50

Kalisch Hebrew Text & Comm.

Genesis 18s

Exod 15—

Lev. I & II

Brigham

Journal of Philology Trubner & Co.

456 Macmillan

~~Lxx~~ Concordance

Gilmore

Old Latin Version
Primitive Liturgies Etc (Neale) 6 S. (Hodges)
Blakes Brit. Antiq.
Old Test. in Num.
Arabic Language. Lectures by Chenery.
Do Ch. England & Ecc. Documents
Canons of Ch & State 15-96 - 15-62 D. 7.5 - Sintmer
Williams Bibliography Ch. of East to the 16th Century
P. Works Ordinal of 1549 Walton & Nudd
~~Eddius Stephanus~~
Egypt Record of Time. Galloway
Sharpe's Works
Bishop of Ch. in Ireland. Armagh
Hebler Life
Maurice Conscience
Rome Tolerance
Anglo Saxon Laws on Illegal Requisites. Baron
Imperial 12 volumes 2.40 Pickering's 3 S.
Russells Mss of Mass. 55 Cornhill.
Gospel in the Law. Chas Taylor 8vo 12 S. Hodges & Allen
Letters on Sunday School Teaching
Piers Ploughman
Clough's Poems (English)
Selections from Organon Aristotle 15-0
Farrar's Seekers Free Thought (1.2-) (Bach Cornhill)

C

Gunny. Consulere & Contemplor, & reflect.

" Consilio opus & arranging the thoughts

Ingenio & fertility of thought

Voce the power & expound them

Memoria & remember ing the facts of the case and the heads of the argument

(Cic. Div. XII 37)

" Cogitatio. fancy

" Cum when used as in (Cic. Div. XV. 47.) means not prepared with but together with.

" Causa originally meant a thing then both a cause & a case

" Comprobo = probo & ramentum

From Canadian Suppl. Review of Sermons on Priesthood Altar & Sacrifice M. W. Mayor Cather & Co June 8: 67

Church & Holy Scripture.

"It certainly seems to be more common sense when we have before us on the one hand a set of documents, which are (humanly speaking) incidental & informal, and in the other, the actual and historical state of things, ritualistic & doctrinal, which formed immediately out of that period, the belief and practice whereof these doctrines express & regulate

that the historical fact and the written
words should be used to explain and illustrate
each other, - that allusions in the latter should
prove on pause when compared with the
actual state of things alluded to, - that
technical terms should be interpreted into
words, not yet technical in the written
work, but stamped by their very position
with incipient technicality; & that points
of doctrine, isolated & fragmentary and
disproportionately treated as they lie in
the books, should gather themselves
into a correctness, fulness & completeness
when compared with the systematic statement
& the original belief in which these words
points of doctrine were, in fact, due: in a
word, that the effects should throw light
upon the cause. Yet in the acceptance
or denial of this seeming self-evident
principle lies the whole difference between
Rationalism & the creeds, and in this very mis-
between this belief in a supernatural
system of grace & that non belief
which logically cannot halt until

It deals with a Gospel that is only natural religion and a Church that is a mere teacher. Take Scripture as nothing but a book dropped into the world without a history, and the Church case is, as Paley believes, its natural, and in most points its necessary, sense. But take Scripture with the comment of the Church History & no man can doubt that the Church sense was the true sense from the beginning. And who that fairly studied & knew what a book did mean in any truth, would think for a moment of excluding the comment of the Ancient Church from use in order, as far as in him lies, to impress & elucidate the details of the real?

Communion of Saints (& circulation of sins)

Sermon of Archdeacon Hare's in Wm IV.

Cromwell – understood his time better than all who lived in it. He brought out this truth of God's government in its nakedness.

Colet – Knights Life of

Maurice, Life, II, 277 (& Carlyle)

given
ant for admis-
United States for the
ELIAS MERWIN, United Sta.
on, Feb. 5, 1868.

MARRIED.

n this city, Dec. 27th, by Rev. Dr. Neale, Mr. How
Currier to Miss Mary J Tuxbury.
In North Bridgewater, 1st inst, by Rev. Edward P.
hwing of Boston, Mr. Charles Frederick Hale to Miss
Sarah E. Lewis, both of N. B.
In Wayland, 12th ult, by Rev. Mr. Robbins, Lieut. T. F.
Wade, U. S. N., to Miss Lucy L., daughter of the late
William Bemis, Esq., of W.

DIED.

In this city, 1st inst, Miss Elizabeth Davis, 54.
In South Boston, 1st inst, Georgee Adel Josephene, youngest child of George B. and Margaret S. McGowan, 1 year 7 mos. 19 days.
In Cambridge, 3d inst, Thomas Badger of this city, artist, 76.
4th inst, James G. Blake, 58.
In Cambridgeport, 3d inst, Joseph Wellington Welch, 35 yrs. 6 mos.
In Somerville, 28th ult, Allen, only child of Bela F. and Laura M. Jacobs, 6 mos. 21 days.
In West Newton, 3d inst, Mrs. Clarinda S., wife of Francis W. Tufts, 48 yrs. 10 mos.

Constant Freeman Davis.

Died on board the flag-ship Guerrière, in the harbor of Rio Janeiro, on the 12th of December, 1867, Constant Freeman Davis, eldest son of Rear-Admiral Davis of the United States Navy. He was born in Cambridge, Nov. 22, 1843. He graduated at Harvard College in the class of 1864. After leaving college he devoted himself to a diligent study of the law, taking the degree of LL.B. in 1866. His health failed, and signs of consumption appeared, and after a severe sickness he spent a year in Europe, returning in May 1867, with health unimproved. He sailed at once for the South Atlantic, as Admiral's Secretary, and there, with mind unweakened and unclouded to the last, he finished his earthly life.

The power and integrity of his character promised brilliant success in the profession he had chosen. His ardent and devoted affection, his perfect trust, his pure unselfishness, all who knew him felt. His humor and gaiety, and an indefinable charm in his presence, made him always a delightful companion. In college he was a fond student of literature, an excellent writer, and a finished gentleman. His health, after he entered college, seemed never to allow severe study. He was known and beloved by every one in his class, and the respect and admiration felt for him was testified in every way. Those who knew his intellectual power admired the breadth and depth of his clear, aspiring mind, his full and accurate memory, and the force and elegance of his speech. His principles were formed very early in life, and were undauntedly and unflinchingly followed. He was all his life an earnest, faithful Christian; and his death was like his life. In all the many hearts that loved and respected him, his memory as example will last with unfading brightness.

Notices

...amus $21,124 66, making the dividends $1281 19 greater than the premiums, not including interest in favor of the assured. Other important advantages are also claimed for the company. Henry H. Hyde is agent for this vicinity.

RESOLUTIONS OF RESPECT.—At a meeting of the class of 1864, Harvard College, called to take action concerning the death of Constant Freeman Davis, who died at Rio Janeiro, Dec 12, 1867, the following resolutions were adopted:—

Whereas, it has seemed fit to Almighty God to remove by death our friend and classmate, Constant Freeman Davis,

Resolved, That while by his early death we have suffered a loss which is grievous and irreparable, there still remains to us the most comfortable and holy memory of his strong and honorable character, of a pure heart, of a sympathy ever extended to all his associates, of a sweet forgetfulness of self, of manliness and faith unshaken by disease—the remembrance of that noble and loving nature that had made him the friend of each of us.

Resolved, That although his great influence for good was always exerted unconsciously, it was felt by all with whom he was thrown in contact, that they were made better and purer, more hopeful for the future, and more strong and patient for the present, by such intercourse.

Resolved, That we unite with heartfelt sympathy in the grief of his family and friends, and deplore with them the loss of a loved son and brother, a faithful friend, and Christian gentleman.

Genny Dative of possessor

Caesaris est domus The house is Caesars.
Here the emphasis falls on the possessor.
Caesari est domus . Caesar has a house
Emphasis falls on the thing possessed

" Disciplina training

" Deficiant. When this is used it means that the object has been formerly possessed but is now lost or wanting but when we use Desum we mean that the subject has never been possessed but is wanted or wanting.

" Sum. (Div. XVI 5-3) is not only contemporaneous but the sentence is made identical.

" Desum followed by dative (Div 1-3)

"

Disease - visit after eating & smoking
Have clothes for it & closet.
Disinfectant Thermometer - Caesarean
major, primus pilus in Mort. & under Trajan.
Roman Nightingales notes on nursing.

Devil "I am sure there is one near me accusing God & my brethren & me. He is not myself; I should go mad if I thought he was. He is near my neighbours, I am sure he is not identical with my neighbours. I must hate them if I believed he was. But oh! most of all, I am horrified at the thought that we may confound him with God; the perfect darkness with the perfect light. I dare not deny that it is an evil will that tempts me; else I should begin to think evil is in God's creation, & is not the world from God, resistance to Him. If he is an evil will, he must I think be a person. The Word upholds his existence, not his evil. That is in himself. That is the mysterious, awful possibility implied in his being a will." Maurice, Life, II. 21

E

Junny Elegantiæ. mine neatly. (Disputatio. XVII §5-7)

" Edisere. learn by rote

Heal Genium. Mills & a friend read the B & C & near distinctly

Ethics T. H. Greens Prolegomena

Martineau's Types of Ethical Theory (Vol. II first)

F. H. Bradley's Ethical Studies (out of print)

Eucharist

In the Eucharist the Church shews forth the Lord's death till he come. Hence this act of Eucharistic worship, above all others, has become the center of unity. In it the Church has offered its best to God: all the true external gifts of art, such as architecture, painting, & music, have been consecrated in worship: but deeper still, in it each Christian has taken up his own life, his body & soul, & offered it as a holy

lively & real walk sacrifice unto God
a service in spirit & in truth: and
deeper still he recognizes that his
life does not stand alone; through
the common ties of humanity in
Christ he is linked on by a strange
solidarity with all mankind; his
life depends on theirs & theirs on
his, & so he offers it not for himself
only but for all: in the power of
Christ he intercedes for all mankind:
and deeper still, he feels in the
presence of the Holiness of God how
unworthy ~~the~~ his own offering and
his own prayers are & he pleads,
he recalls before the Father as the
source of his own hope & his own power
of self sacrifice the one completed
offering made for all mankind.

Easy Monday 3 Jan.

Simony

Intissimus et innocentissimus. Energetic & blameless
Amicus = followed by Subjunctive
Facere ut was a favorite expression of
Cicero's and one for which he was ridiculed.
It is always pleonastic with him

Faith

Faith grounds itself, solely & wholly, on an inner and vital relation of the soul & its source.

He stands, by the necessities of our existence, in the relationship of sons & a Father, who has poured out into us, & still pours, the very life of his own life.

Our faith is simply the intuition of this inner bond of being.

Faith is an assertion of relationship based on an inner actual fact.

Faith, then, is not only the recognition by man of the real source of his being, but it is itself, also, the condition under which the powers that come from that source, make their arrival within him.

Faith is the attitude, the temper, [illegible]

Faith the act of a willing adhesion to God the Father

As with love, so with faith, it will take in all evidences, it will listen to all proofs; but when they have done their utmost, it has yet to begin; it itself, after all its calculations, must make the actual spring, which is the decision.

The seat of faith lies back behind the region of knowledge. The acts of faith belong to the entire man acting in integrity.

Faith is moved by but one voluntary passion — the hope of drawing closer & ever closer, to the King of God.

Thos Mundi — Holland

Gurney Gravina. More seriously Gravitas forcibly

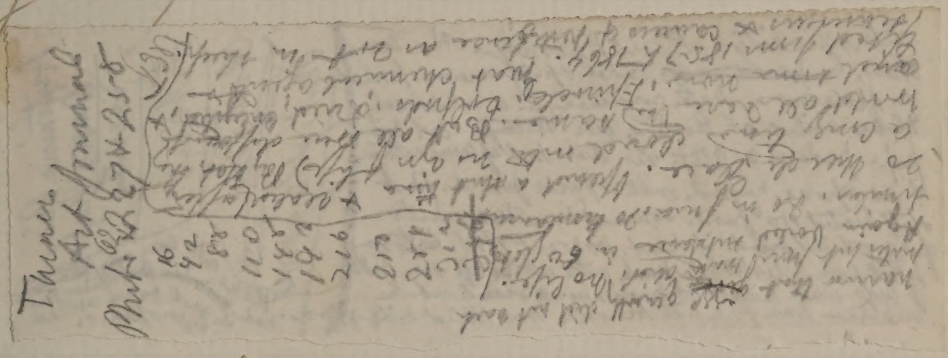
Trench – Lecturing of a Evangelist:

Gibbon – "The only consolation in these melancholy trials, the only one at least in which I have any confidence, is the presence of a real friend."

— speaking of death of Lady Sheffield

"I must reluctantly observe, that time causes, the abbreviation of time and the failure of hope will always tinge with a browner shade the evening of life."

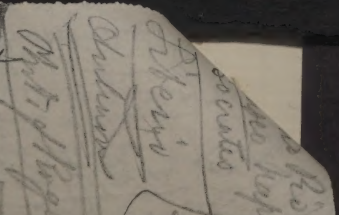
Gurney Honestior. More commendable
" Honorem habendum – Honor should be paid
" Habere rationem alicujus. Have regard to
keep interest in mind.
Heterogeneity



Huntington. Dr S. Smith's Life prefixed
& Letters "Doct. Roberti Huntingtoni
Episcopi Reptensis Epistolæ." 8vo
Londini 1704.

Geo. Huntington M.A. Alesbin Ordes of the
Cathedrale & Parish of Manchester
Heaven – "that the departed suffer pain
I cannot doubt, while I remember
that they are like their Master."
Manning Life II. 621

Heterogeneity. Pasteur's theory. Air contains germs. Tyndall's experiments. Germs in glass vessels. Water condensing in a cold vessel. Globes sealed & boiling air. Bottle & tube pipe produced 0. Other air chamber had 365 animalcules in six spores. Infused, with spores placed. Boiled stuff heated 100° fund. some & some not. Whole of 3 groups fund. If heat 100° cent. Bref. Keeps for 6 hours. Electricity. Mouth, water with no life seen. Eyes which hatched. Mercury. A vessel cut in two. Chamber from one into Archonia was filled with spores.



Gurney (Abdueb at. bic. In 2. Bacchum Dionisio XVII §5-3-)
Imperfect here is used to carry a person back to the time itself so as to see it going on.
Hence more graphic
" Illico. At once. On the very spot. in loco.
" Iste. This pronoun is of the 2d person that is opus to the one addressed. In the "Thormatio" it is spoken to always refers to Cæcilius while when Veneas is
" Ille is used. Its meaning of contempt — is spoken of in the greatness comes from this.
In verres actio I & II rite opus & veneo invariably.
" In hoc Opes. See Opes
" Inquit - somebody will say.
" Ita - under such circumstances also with this condition
" In columis is more common than salvus when referring to acquittal
Senecus de natura hominis "Neque enim plasmatio carnis ipsa secundum se homo perfectus est; sed Corpus hominis, et pars hominis. Neque enim et anima ipsa secundum se homo; sed anima hominis, et pars hominis. Neque Spiritus homo. Spiritus enim, et ipse homo vocatur. Omnium istorum ad unum hominem minimum perfectum — hominem Spiritu" (N. Q. VI, 16, 2 (ed Haase))

Ignatius

Ancient

Εἷς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος θεός, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής.

Ep. ad Eph. Z'.

Salvation — Unius similes of a Virgin and Christ in Eternity Christ to build the temple of God. 1 = Father. 2 = Holy Spirit 3 = Men. Do. do. Θ'

His bonds — Τοὺς πνευματικοὺς μαργαρίτας

Ocean — Οὐδὲν ἐστὶν ἄμεινον εἰρήνης — ΙΓ'

Meeting together — "

Love — Ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη. ΙΔ'

Let baptism — ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ

Feeds suffer — ἵνα ἅλες ὦσιν κἀμοὶ ἐστε, ὃς ἐστὶν φάρμακον ἀθανασίας ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός. Κ'

Let — τῇ κοινῇ ἐλπίδι ἡμῶν ΚΑ'

Bishop — τίνες ἐπίσκοπον μὲν καδοῦσιν, χωρὶς δὲ αὐτοῦ πάντα πράσσουσιν. Ep. ad Magn. Δ'

Deacons — τῶν διακόνων, τῶν ἐμοὶ γλυκοτάτων, πιστευθεὶς διακονίαν Ἰησοῦ Χριστοῦ 5' μηκέτι ἀμβατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ— Θ'

Ἰσαακ. Ὑπέρθεσθε οὖν τὴν καινὴν ξένην τὴν παλαιωθεῖσαν καὶ ἐνοχλοῦσαν, καὶ μεταβάλεσθε εἰς νέαν ξένην ὅστις Ἰησοῦς Χριστός. Ι΄

Συνήθεια τῶν Ἑλλήνων τῇ πρεσβυτερίᾳ (καὶ ὑποτάσσεσθαι) ~~καὶ~~ ὡς ἀποστόλους Ἰησοῦ Χριστοῦ ..... δὲ καὶ τοὺς διακόνους, ὅτι ἂς μυστηρίων Ἰησοῦ Χριστοῦ (διακόνους) add Hall. Τ΄

Παῦλος πολλὰ γὰρ ἡμῖν λείπει, ἵνα θεοῦ μὴ λειπόμεθα

Βαγιανὸς καὶ Ἀπολλῶς Λ λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ. Ἐφ. Ῥωμ. Ι

Ἀπολλῶς Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν — — — ἐκεῖνοι ἀπόστολοι, ἐγὼ δὲ μέχρι τῶν δούλος do. do.

Ἰησοῦς ὁ Χριστιανὸς θέλω ἔσῃ ἐν ἐμοὶ ἢ ὑπὲρ φιλόψυχον, ἔσῃ δὲ ὑπὲρ ..., κ.τ.λ.

Immortality. Valuable note by Milman on Gibbon Ch. xv.

Key Principle of the Incarnation H. C. Powell 1896

God the Son made Himself the Ego of our nature taken into indissoluble unity with itself. There was a real unlikeness between ~~the human~~ the omniscient consciousness & the human consciousness. He entered only personally (as an Ego) into the lower sphere without carrying His divine attributes into it, (just as the human ego is separable from its understanding & spirit as well as body.) & man has two forms of consciousness, Imagination & Understanding

In becoming man, He took & limited a sphere of thinking, feeling willing acting so different from His Divine sphere that it could not be affected by it, or confused in His consciousness with it.

"The Lord who as God of course comprehended all perfectly in His

Gurney — Indices dare } to give a trial.
Judicium dare }

11 — Jasan vers denotes a transition as (Ver 11-17)
Jackson See under 9.

infinite Mind could only have communicated to his finite mind "what it was ~~the Eternal Dad~~ fitted it to receive"
This was really a communication from the Father (Cf. John v. 26) by condescension.

He did not enter into ~~the~~ His divine infinite life with any consciousness but that which was divine.

The very structure of His Human consciousness must have as it were protected it from the entry within it of His Omniscience as such, just as perfectly & really as was the case with the rest of ~~His~~ that human nature.

IK

Koeppens map of Middle Ages

Gurney — Literature is used in reference to Masters
" — Leader - to be hunt. no notion of justice or injustice

(Shaler) Land — Scribner 578'87

When the present crude notions of the right of the owners of land have become qualified by reason, when it is accepted that the possession of land has only a reasonable warrant in the piece of the earth which he holds, & that he has no right to use it wastefully or to his neighbor's injury, we may meet this (the forest) problem with fair success.

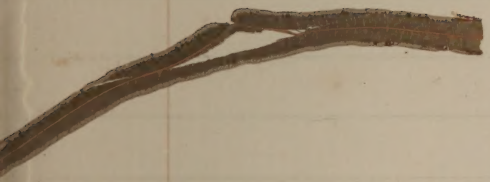
Lent — Love

"Was not St. John the Apostle of love? Then in such a land of hate & misery as this, do you not think he had more sermons in his cheeks than his other apostles?" Maurice Life II-554

Life of Xtus in Gaul — Sidonius

M M

Majr Mey has gone to Nazareth.
Maj. Cdl. Lam. G & L.
Music ——



Gurney hanc (provincia). For it is (the province) which
Cicero. Divinatio. §8-4

" hunc (Cic. Dennatio. XII 44); "as it is". Sometimes "in point of fact"

" Necesse from nectar as Sec from SEW

" non modo = "I do not say" after a negative

" Near from ἀ near to an name in Latin
= prope ab

Nicene Creed. Short Gpl. A.D. Innes & Co. Bp of
Brechin. 2d ed. 8vo. 6S. Jame Parker & Co.

Names Geo. Max – boy ~~the~~ walked up & mentn
Hills, July 26th. 1868

Names The Name must, according to
this hypothesis be an attribute; I at-
tribute it to God. If He has a name
& can reveal it, this notion of it as
an attribute given by me is a contradiction.
Upon this the whole question turns;
the question debated through the Middle
Ages, debated with the alternatives of
godliness a Athens now; "to hope
the Smiters of theology a only one of il-
handmaids? — Maurice Life II. 496

O

Gunny Optionem eligendi = ut eligas.
" Oppimo to surprise
" Opinio an impression.
" Officium is general term minus private

Pstain See under A.

Opfnd Reformers — See Ohm

The Love Song of St. Francis
By Arthur Ketchum

Not fair as blither ladies are,
But very fair to me,
Is she to whom my troth is given,
My Lady Poverty!

They go in kirtles soft with silk
Embroidered craftily;
Ash-colored is the straight, rough gown
Of Lady Poverty.

Lutes and soft citoles gladden them;
But for a psaltery
There are King David's Psalms of praise
For Lady Poverty

No man may know who hath not seen
How gentle she can be,
How God's peace is in the lips
Of Lady Poverty

Now truly, am I bound to sing
For all God's grace to me,
For Brother Wind and Brother Sun
And Lady Poverty.

Loyalty RWF H S

Two friends I have, long loved & trusted long.
One turning ever to life's fairer side,
And fearing lest it slip his grasp would hide
From his soul's inward eye all sight of wrong;
Brings me the world's uncomprehending praise
As friendship's highest tribute; sees in shame
Of mine or wilful blunder naught to claim
Deep-felt repentance: but in countless ways
Finds pardon for me ever & again,
Because I am no worse than other men.

The second looking upward toward heaven's light,
Yet works in stifling fog and drear drawn fray
Where mist & doubt, selfish greed where men must
As: grasping, they seek not but gleams of right.
Scanning my life with love's clear eye, he sees
My shining talents, old mistakes, low ends,
And when I swear earth's [illegible], but commends
With stern "You could do better things than these!"
O keen soul-reader, judge me of these two;
Which, think ye, is the false friend, which the true?

Century '98 April

Gurney Potissimum. In preference to all men.
" Potestas. Privelege
" Pertinere ad rem Has a bearing on the case
" Peractus better qualified (Dir. XIII. 41)
" Princeps is stronger than primus
" Perfidus - a single time perfidiosus - in general
" Populer deponent except in participle
" Perpetuus - per peto meant originally to go
" Pollicer - proffer
" Partes is applied to theatre from the 3 parts of the Greek stage & 3 sons
" Praesto met in sense of offered in (Ver II. II. IV. II)
" Penates is kindred with Penetralia & penes
" Petere as a legal term is to claim
" Paulo means tolerably with comparatives
" Probatus is a man who commends himself
" Prudens " " " " of sound mind

Paintings in New York

Sr. N. Aspinwall. A. M.
Asg. Belmont Friends & Rels.
Jothes Johnston John Wolfe
Robt. Stuart Geo Blodget
Sr. Oliphant

Population of World & Age of Man

Pop. now 1,240,000,000

If they have lived 50,000 years, they have doubled once in 1600.

Lake Beds of Wood at Jogy B. C.

The term of doubling has been circ. 204

1st = 5th last = 403 – Once since discovery of America.

$2^{30} = 1,073,741,824.$

Southern Essays &c. Rev. John Hunt 12s. 6d.

Longmans 1868

Preaching – Rules for. Pamphlet. U.S. Sept. 1806. (p. 178)

Pictures – W. L. Walworth – "Two scenes at the same time"

Statue of Lapsed Josephine

Priests – because personally consecrated to be the representatives and active agents of the priesthood of the Church.

He is always a representative persona in his own spiritual attitude – to God and for man, to man and for God – called to realize, and (as it were) to personify the characteristic principles of the Church. This is not because he is an intermediary between Christ & his Church it is not because he is something which the

Church is not, but because he is set to represent in his own personality that which the whole Church cannot but be. R. C. Moberly "Ministerial Priesthood" 91.

Pain

fast bound by Satan for eighteen years"; that is one part of the truth which must not be hidden, and which is quite necessary that we may not charge God foolishly ~~with~~ as the author of evil, or may not pretend to think that pain and suffering are not evil when our hearts tell us they are; the other is that all these evils – the very worst – are permitted that the work of God may be manifested in us; that He allows us to suffer that He may call forth faith in us; & so bring us to a better health & diviner life; that all sorrow is redeemed by the sorrow of Christ, that the devil is foiled every way, when he seemed to be strongest."

Maurice, Life II. 259

"While we look only at that which directly concerns the individual who suffers, no real explanation of suf-

fering no satisfaction that truly satisfies, can be found. But if we may look beyond, and see in our own suffering, and in the suffering of all something in which mankind also has a stake, then they are brought into a region in which the heart can deal with them and find them good. And if the heart the reason also. For here it is the soul that is the judge: and if the heart is satisfied the reason is also content."

Hinton "The Mystery of Pain." James Hinton
"Man is driven onward to accept loving sacrifice as his good."
"Until it can be made his joy, sacrifice must be his torment," for it never can be banished; - without the willing acceptance of it, no end is really answered in human life, no satisfaction that is worthy of humanity is achieved" "Mans redemption is the reason and which it achieves"

Gurney. Quodsi. Quod simply shows the connection.
If opposition is denoted it means "but if"
If connection " " " " "and if"
" Quum - tum to be sure - but then (Hor XX 64
" Qui simul (Ter. II. II. VI. II) He as soon as

Reason - The Church, the Bible, the Reason are ushers to bring the soul into the presence of the King, - not authorities which can get themselves obeyed under penalty.

The religion of Christ vacates all external mastership, turns the individual soul upon itself, and declares that by so doing it will find itself face to face with God.

The real authority is the moral where is the actual concurrence of the will of God with the moral consciousness of the individual.

The Scriptures are sacred not because they burst into the world through any earthly gate of divine initiation, not because they are wrapt by any mighty blast of ecclesiastical mind, but because in them speaks the still small voice at the sound of which every true prophet & man of God covers his face. The capacity to inspire is the only & the sufficient evidence of inspiration

R

Gurney Res a thing Ratio Theory of thing - thought

Rights J. S. Mackenzie - Introd. to Social Philosophy

Louis Blanc directed efforts towards recognition of "right to labour."

Social aim is self-realisation, - seeing our world as a universe & being at home in it - making our world intelligible & ourselves

Sorley's Ethics of Naturalism the realisation of the lives of other intelligent beings for it is only in the fulfilment of their intelligent nature that our own can receive fulfilment.

We might ask to what extent the state should regard the right of private property as an absolute one. It must sooner or later be recognised that "every

right involves an obligation; not merely in the sense that when one man has a right other men are a certain duty to him, but also in the deeper sense that the possession of a right himself owes certain duties on account of that possession — a rather that the very fact of such possession means among other things a certain obligation which the possessor owes. It can never be quite true that anyone has "a right to do what he likes with his own"; for there is nothing — not even our inmost self-consciousness — which is "our own" in such a sense as to exclude all reference to others.

Mackenzie

Consider whether wrongs imply rights. If a community should enslave certain men, they would be wronged, — so if it should deprive them of means of production. The community might consider it for the common good to do so, but

who shall decide this?

Organism McKenzie shows that society is an organism because its parts are intrinsically related to the whole of which they are parts, it grows from within & it has reference to an inner end.

Hence rights are words denoting the inter-relations of links of an organism & are possible because these links or units are conscious & have volition. The rights & right relations are the workings of the Spirit in the Body. If there were no right relations there would be no Rule & no Law, - no Ruler.

But the right of liberty, opportunity &c is to be demanded for the sake of the Body, not the individual, - for the Body cannot be sound unless each member is realizing itself. Rights then are to be

insisted on because we owe ourselves to the Social Whole. The man must not suffer himself to be maimed, because he owes his whole self to the great whole. He is the guardian of his own integrity & usefulness for others sake. He is on the whole as likely & judge rightly as the majority as to what he needs for self-realization, but cannot decide as to his own importance.

But when rights are defined in statutes & judicial decisions, they must be obeyed by the individual. Vested rights are a promise solemnly made by society to the private owner. In the case of land, e.g. there may be a conflict between vested rights & inherent rights.

Sumptuary laws &c may invade personal liberty. "Protection" may interfere with private rights.

Sunny Statim immediately, with out stirring a while standing from Sto. (See Illico)

" Subire Stand up against.

" Spes in hoc. On him ~~I~~ depend (all your) hopes (Div. XV. 48)

Sic. as follows (Div XV 47)

" Seruiunt, be a slave ☆, (Div XX 64)

" Subjunctive.

Poberent in (Div XVIII-60) is subjunctive not because essential part which is same as oratio obliqua and not because the pronouns are equivalent to talis & qualis which would mean "as they had not approved" but because it is an apodosis depending on "ne in dies quidem" as a protasis.

In conditional Sentences we use the Indicative if the sentence is If it is B then C is D mere Fact

Subjunctive
Present a Perfect —— If it should be B then C would be D

Imperfect —— If it was B then C would be D

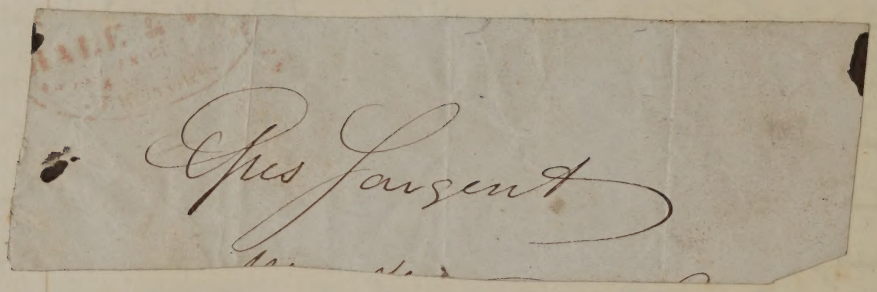
Pluperfect If it had been B C would have been D

" Senatus auctoritas - without or with a vote

" " consilium - with a vote only

Turn

~~Statu~~
Quincy Statutes & rations plan a principle



Scripture. Effect of regeneration of texts on mind
"Charity" T.S.H

Sacrament. Efficacy

Spinoza
Lætitia est luminis transitio ad majorem perfectionem

Sculpture. Chap. Hd Sav. (Rome) E 25 St. N.Y. (entrance)

~~Syriac Syriac~~
Syriac MSS Knight & Vienna 1555. William Postel
John Albert Widmanstadt.

Best text of entire Scriptures by Buchanan & Lee. 1816. Baptists follows W. & S. Latest.

Sabbath I could not understand the Christian Sabbath if I did not find the first form of it, and the statement of its permanent significance in the fourth commandment. I look upon it as still expressing that union of rest and work which is implied in the constitution of the universe, and in the constitution of man; as still affirming that man's rest has its foundation in God's rest, man's work in God's work; as still proclaiming a common blessing to the master and the servant, and the cattle. I look upon it as still an ordinance connected with the nation and its holiness, declaring our nation, as it did the Jewish, to be holy & chosen and consecrated to God.

I look upon it in its Christian form as declaring that the union of God & man, which was set forth in the law, has been accomplished by the resurrection of our Lord, & that God can now rest in man & man in God.

Holding this D as to I regard the Christian Sabbath or Lord's Day as the great message D human beings — the great silent message which is mightier than words but which words ought to interpret — concerning this reconciliation. I think the early reformers were indifferent & it became they did not heartily acknowledge a reconciliation of God with D mankind, and would not have it preached either silently or by the lips of God's heralds.

Christ chose that day for healing the sick (not D proclaim an allowable exception) but merely D testify that the bodies of men are dear D Him, & that this day is especially D assert how dear they are.

Claim the Sabbath Day as a practical instrument for benefiting man's physical as well as spiritual condition.

Maurice, Life, II, p. 280

Sacraments. To dogmatize about God is D assume that man does not receive the knowledge of God from Him, but imputes the forms of his own intellect D Him. Sacraments

What valuation put upon his calling?

Profession & make

as a

not know the regulations

higher [illegible]

[illegible] wisdom power love

prof. [illegible] to men?

What mean

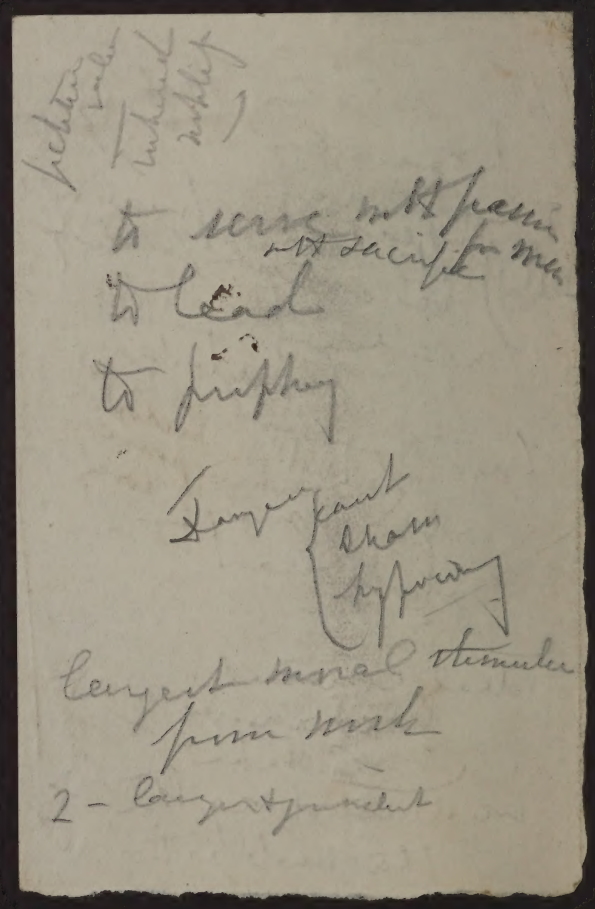
Ideal command

challenge

Archbishop

[illegible] rather

than mob fetish



I

Gurney Samen always refers to an "although" which generally precedes

" Testimonium dicere — never testimonium dare

" Lenjuo with the dative means to spare

(Sacraments) are, as I think, the necessary form of a revelation, precisely because they discover the Divine Nature in its union with the human, & do not make the human the standard and measure of the Divine.

In Memoriam

1 "The intent of tears"
2 The Yew
3 "Sorrow, cruel fellowship"
4 "With morning wakes the will"
5 Words
6 Common Losses
7 The dark house
8 Forsaken places
9 The funeral ship
10 " "
11 Calm on land & sea
12 A dove to the ship
13 Empty arms
14 If he should come
15 The storm
16 "Sorrow such a changeling"?
17 The "sacred bark"
18 "The ritual of the dead"
19 The Wye.
20 "The vacant chair"
21 "I do not sing because I must"
22 The Shadow
23 "Looking back"
24 The glory of the past
25 Love's share of Life
26 "No lapse of moons can canker Love"
27 "Better to have loved & lost"
28 The Christmas Bells
29 Christmas Eve
30 "Making vain pretence"
31 Lazarus
32 Mary
33 Martha
34 "Life shall live"
35 Love intent Life
36 "The Word had breath"
37 "Darkened sanctities with song"
38 "These songs I sing of thee"
39 Gone like a bride
40 "Evermore a life behind"
41 "It was but unity of place"
42 "If Sleep & death be truly one"
43 "How fares it with the happy dead"
44 The babe unconscious
45 The espousal of life
46 Reunion
47 "Short swallow-flights of song"
48 Surface play & deep sorrow

49	"Be near me"	73	Beauty in Death
50	"The dead shall look me thro"	74	Praise in other worlds
51	Human frailty	75	Shortness of human fame
52	Hold them the good	76	"To hear my loss" "more than fame"
53	"No final goal of all"	77	"Again at Xmas"
54	"The larger hope"	78	To his own brother
55	Doubt	79	How he used those moments
56	Peace & farewell	80	Love perfected
57	A nobler lear?	81	Separation
58	Sorrow like a bride	82	New-year pledging
59	"Like some poor girl"	83	What might have been
60	"I loved thee"	84	Ode of a lesing friend Bl. 27.4
61	Unworthy?	85	Peace (long last cantos)
62	"May this make me"	86	Oxford ~~this~~
63	Enfold man of low estate	87	Extremes
64	Friends	88	Under the nitet-elms
65	The blind man	89	Doubt of welcome to departed
66	The Tablet	90	Come, transfigured.
67	Dreaming.	91	Spiritualistic hints
68	A vision.	92	Thy Ghost to mine
69	His face.	93	The pure shall see
70	Recollection of a journey	94	A sight in the Open
71	Anniversary	95	Faith in doubt
72	Lost fame	96	Partners grown apart

71-98 autumnal days

97 Vienna
98 Anniversary
99 Associations
100 Fresh associations
101 Double "
102 Vision
103 Christmas again
104 " changed
105 "Ring out the old"
106 His birthday
107 Barren faith
108 His picture
109 " converse
110 " manners
111 " fulness
112 " power
113 " reverence & charity
114 Spring
115 Anticipation
116 Fallen again
117 Evolution
118 Familiar doors
119 Faith
120 Hesper-Phosphor
121 Stormy imagination
122 No farewell
123 "Crying, knows his father near"
124 Hope & love outlast
125 all is well
126 " " " in the twilight
127 All co-operate to end
128 Friend-divine
129 Vastar love
130 "O Living Will"

U V

Gurney Wt. although (divinatio XIII.44.)
" Uns. may be obtained by merely looking on
Excitatio only by actual experience in.

Universal Redemption

In fine autem mundi cum omnia
membra reputantur fidelium Christum, id
est corpus unum, etiam ipsa subjici-
entur Christo id est corpori suo, ut
omne Christi corpus subjiciatur Deo et
Patri ut sit Deus omnia in omnibus, ut
humanitas subjiciatur Divinitati.

Omnes credentes, imo omne hominum
genus, corpus ejus membra reputantur

St. Jerome Ep. to Ste.

WORK FOR GOD.

"The work is not ours, but His. and He is the Worker, or Doer of it."

"There are several different ways of working for God.

We may make the best plans we can, and carry them out to the best of our ability.

Or, having carefully laid our plans and determined to carry them through, we may ask God to help us, and to prosper us in connection with them.

There is yet another mode of working: to BEGIN with God, to ask HIS plans, and to offer ourselves to Him to carry out His plans. Working this way we leave the responsibility with the great DESIGNER, and find His service a service of sweet restfulness."

"Some men work from natural restlessness; others because they love

work and delight to be engaged in it; and others again ask the Lord to help and assist them. The true workers are those in whom God dwells and works—He working in them both to will and to do of His good pleasure.

Many hard workers will lose their crown—not because they did not work, but because they did, and so intently that they did not let the Lord work in and by them.

For the Son of Man is as a man taking a far journey, who left his house, and gave * * * TO EVERY MAN HIS WORK."

"And every man shall receive his own reward according to his own labor * * .

And the fire shall try every man's work of what sort it is."

"And behold, I come quickly; and my reward is with me to give every man according as his work shall be."

"Remember you are a co-laborer with God and do not try to make God a co-laborer with you."

Gunny Vir a public man or in his public capacity.
Homo " private " " " " private " .
" Versor may be translated (as in bis Dic. XI 35-)
by "to finds one's self in"
" Venum tamen used in answer to an
objection.
" In vulgo By the people at large
" Venit in return — con object of my wishes

W

X

X

God sees affliction & makes men pray; then he
turns a man upon his back & looks upwards.

CONSECRATION OF REV. G. P. HUNTINGTON.—The consecration of Rev. G. P. Huntington (son of Rt. Rev. F. D. Huntington, D. D., Bishop elect of the diocese of Central New York) to the ministry of the Protestant Episcopal Church took place this morning, at the Emanuel Church, Newbury street. A somewhat large congregation was present, which, however, owing to the formal length of the ceremonial, thinned considerably towards the close. About thirty clergymen were in attendance, including Bishop Huntington, Right Rev. George M. Randall, Missionary Bishop of Colorado, and Bishop Neely of Maine. The service commenced with the usual morning ritual of the Episcopal Church. The sermon was preached by Rev. Dr. Paddock, of Western New York, from Philippians 3, verse 10. At the close of the discourse appropriately addressed the newly ordained minister. The service for the ordering of priests was then read. Rev. J. I. T. Coolidge officiated as the presenter. The rites concluded with the administration of the Holy Sacrament by the Bishops, first to the ministers and afterward to such of the congregation as chose to partake of it. The musical portion of the service was very well performed.

— Among the reverend gentlemen present at the Episcopal levee at the residence of Mr. Mudge, on Beacon street, yesterday, was Rev. B. H. Paddock, D. D., who has been suggested as a successor to Rev. Dr. Huntington, at the Emmanuel Church. Dr. Paddock is a gentleman in the prime of his manhood, portly in his presence, and agreeable in manner, and of much ability. We are informed that he has lately received a nomination for Bishop of Brooklyn, N. Y., but has not yet accepted the position. His brother is a rector in Brooklyn.

Consecration of Bishop Huntington's Son.

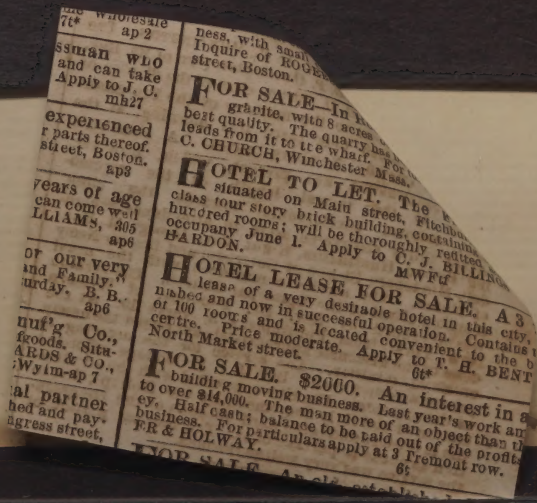
George P. Huntington, the son of the Right Reverend Frederic D. Huntington, D. D., Bishop of Central New York, was this morning consecrated as a priest, at the Church of the Emmanuel, in Newbury street.

There was a good congregation. The services consisted of morning prayer, followed by the ritual of consecration, which included the communion. The sermon by Rev. Dr. Paddock, of Western New York, was a touching and eloquent appeal.

The candidate for priest's orders was presented by Rev. J. I. T. Coolidge, of South Boston. The commandments were read by Bishop Randall and the address and charge were by Dr. Huntington, who with Bishop Randall, Bishop Neely, etc., performed the ceremony of laying on of hands.

Some thirty clergymen were present to assist in the responses, and S. A. Bancroft, the organist, presided at the organ. During the offertory, or collection, "Then shall the righteous" was sung by Mr. Ora Pearson.

The text of Dr. Paddock, by the way, was the phrase "To know Christ and the power of his resurrection." Young Huntington has been preaching at St. Paul's Church in Malden, of which we believe he is to be the minister.



7t* ap 2

ssman who and can take Apply to J. C. mh27

experienced r parts thereof. street, Boston. ap3

years of age can come well LIAMS, 305 ap6

or our very and Family, urday, B. B. ap6

nuf'g Co., goods. Situ- ARDS & Co., Wym-ap 7

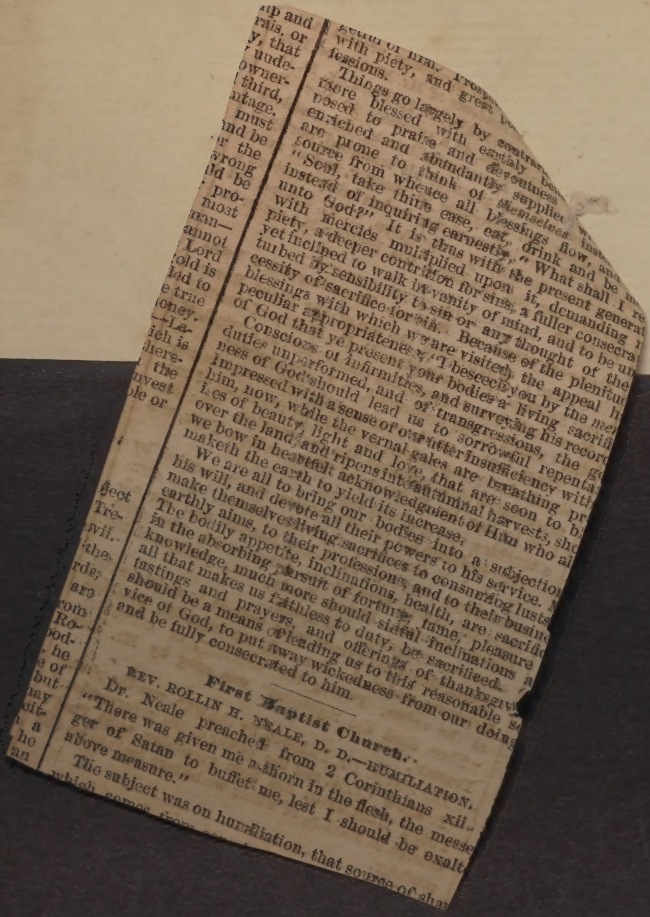
al partner hed and pay- gress street.

ness, with small
Inquire of ROGE
street, Boston.

FOR SALE—In
granite, with 8 acres
best quality. The quarry has
leads from it to the wharf. For
C. CHURCH, Winchester Mass.

HOTEL TO LET. The
situated on Main street, Fitchbu
class four story brick building, containing
hundred rooms; will be thoroughly repaired
occupancy June 1. Apply to C. J. BILLIN
HARDON.
MWFtf

HOTEL LEASE FOR SALE. A 3
lease of a very desirable hotel in this city,
nished and now in successful operation. Contains
or 100 rooms and is located convenient to the b
centre. Price moderate. Apply to P. H. BENT
North Market street.
6t*

FOR SALE. $2000. An interest in a
building moving business. Last year's work am
to over $14,000. The man more of an object than th
ey. Half cash; balance to be paid out of the profits
business. For particulars apply at 3 Tremont row.
FR & HOLWAY.
6t

FOR SALE. An old established